

Husband-Wife Relations in Polyandry Households: Empirical Study of Polyandry in Plosorejo Village, Kismantoro District Wonogiri

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Abstract: *This research discusses the practice of polyandrous marriage. The research location is in Pager Gunung Hamlet, which is part of Plosorejo Village, Kismantoro District, Wonogiri Regency, highlighting the factors behind the occurrence of polyandry and its legal implications. Polyandry is a marriage system that is not permitted in Islamic law or positive law in Indonesia. This prohibition has been regulated in the Compilation of Islamic Law (KHI) and is contained in Law Number 1 of 1974 concerning Marriage. This research uses empirical methods with a qualitative approach, where data is obtained through interviews with polyandry practitioners, community figures, as well as analysis of related documents. The research results show that the main factors causing polyandry in this region are economic limitations, lack of understanding of religion, and social conditions that are permissive towards this practice. The case studied showed that a woman maintained relationships with two husbands for financial and health reasons, despite warnings from the local community. The legal implications of this practice include the unclear legal status of children born, the invalidity of marriages according to state law, and the negative impact on gender relations in the household. This research confirms that polyandry is contrary to religious and legal norms in Indonesia and has the potential to cause legal and social uncertainty. Therefore, an active role is needed from the village government and religious leaders in providing understanding to the community regarding marriage laws in order to prevent similar practices from occurring in the future.*

Keywords: Polyandry, marriage law, gender relations, legal implications, economic factors.

Abstrak: Penelitian ini membahas praktik perkawinan poliandri. Lokasi penelitian terletak di Dusun Pager Gunung, yang merupakan bagian dari Desa Plosorejo, Kecamatan Kismantoro, Kabupaten Wonogiri, dengan menyoroti faktor-faktor yang melatarbelakangi terjadinya poliandri serta implikasi hukumnya. Poliandri merupakan suatu sistem perkawinan yang tidak diperbolehkan dalam hukum Islam maupun hukum positif di Indonesia. Larangan ini telah diatur dalam Kompilasi Hukum Islam (KHI) serta tertuang dalam Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan. Adapun penelitian ini menggunakan metode empiris dengan pendekatan kualitatif, di mana data diperoleh melalui wawancara dengan pelaku poliandri, tokoh masyarakat, serta analisis dokumen terkait. Hasil penelitian menunjukkan bahwa faktor utama yang menyebabkan terjadinya poliandri di wilayah ini adalah keterbatasan ekonomi, kurangnya pemahaman agama, serta kondisi sosial yang permisif terhadap praktik tersebut. Kasus yang diteliti menunjukkan bahwa seorang perempuan tetap mempertahankan hubungan dengan dua suami karena alasan finansial dan kesehatan, meskipun telah diperingatkan oleh masyarakat setempat. Implikasi hukum dari praktik ini meliputi ketidakjelasan status hukum anak yang dilahirkan, ketidaksahan perkawinan menurut hukum negara, serta dampak negatif terhadap relasi gender dalam rumah tangga. Penelitian ini menegaskan bahwa poliandri bertentangan dengan norma agama dan hukum di Indonesia serta berpotensi menimbulkan ketidakpastian hukum dan sosial. Oleh karena itu, diperlukan peran aktif dari pemerintah desa dan tokoh agama dalam memberikan pemahaman kepada masyarakat terkait hukum perkawinan guna mencegah terjadinya praktik serupa di masa depan.

Kata Kunci: Poliandri, hukum perkawinan, relasi gender, implikasi hukum, faktor ekonomi.

A. INTRODUCTION

Marriage is a social institution that has an important role in building a harmonious and sustainable family life.¹ In the perspective of Islamic law, marriage is not just a relationship between a man and a woman, but is also a *mitsaqan ghalidzan* (strong agreement) which aims to create peace (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*). Islam establishes rules in marriage to safeguard the rights and obligations of husband and wife and ensure the continuity of legitimate offspring.² Meanwhile, in Indonesian positive law, marriage is regulated

¹ Feky Manuputty, Afdhal Afdhal, And Nathalia Debby Makaruku, "Membangun Keluarga Harmonis: Kombinasi Nilai Adat Dan Agama Di Negeri Hukurila, Maluku," *Jurnal Ilmu Sosial Dan Humaniora* 13, No. 1 (2024): 93–102; Afthon Yazid Et Al., "The Role Of Bales Nae Tradition In Strengthening Family Harmony And Social Cohesion In The Sasak Community Of Lombok, Indonesia," *Jurnal Ilmiah Al-Syir'ah* 22, No. 1 (2024): 79–94.

² Agus Hermanto, Nuri Safitri, And Iman Nur Hidayat, "Keluarga Harmonis Dalam Berpikir Jaringan (Telaah Mubadalah Terhadap Hak Dan Kewajiban Suami Istri)," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 13, No. 1 (2024): 1–20; Afthon Yazid And Arif Sugitanata, "Menjaga Keharmonisan Keluarga Yang Terpisah Tempat Tinggal: Tantangan, Strategi, Dan Implementasi Nilai-Nilai Islam," *Journal Of Islamic Family Law* 3, No. 1 (2024): 26–41.

in Law Number 1 of 1974 concerning Marriage, which stipulates that marriage aims to form a happy and eternal family based on belief in the Almighty God. With this regulation, the state seeks to provide legal certainty and protection of rights in the household, including for children born from a legal marriage.³

One of the main principles emphasized in marriage law in Indonesia is the principle of monogamy, as stated in Article 3 Paragraph 1 of Law No. 1 of 1974, which states that in a marriage, a man can only have one wife, and a woman can only have one husband.⁴ Although under certain conditions polygamy is permitted with strict conditions, the polyandrous marriage system - where a woman has more than one husband - is not permitted in Islamic law or state law. The prohibition on polyandry is based on considerations of lineage, inheritance rights, and stability in the household.⁵ Therefore, any marriage that does not comply with this principle can cause legal problems and social impacts for the individuals involved.⁶

Even though polyandry is normatively prohibited, this phenomenon still occurs in society, one of which is in Pager Gunung Hamlet, Plosorejo Village, Kismantoro District, Wonogiri Regency. This hamlet is an area where the majority of the population is Muslim and has a pattern of social life that still upholds family values and customs. The phenomenon of polyandry in this village is an interesting case to study because it is contrary to religious norms and applicable law. Based on research findings, there are at least two polyandrous couples who still live under the same roof with two husbands, while another couple has lost one of their husbands due to death. The existence of this practice shows that there are certain factors that encourage individuals to continue undergoing polyandry, even though they realize that this action is not legal.

³ Republik Indonesia, "Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *Lembaran Negara Tahun*, No. 1 (1974).

⁴ Irfan Abdurahman, "Asas Pernikahan Di Indonesia: Undang-Undang Perkawinan Nomor 1 Tahun 1974, Hukum Islam, Dan Hukum Adat Sunda," *As-Sakinah: Jurnal Hukum Keluarga Islam* 2, No. 2 (2024): 150–63.

⁵ Irma Nur Hayati, "Hikmah Dilarangnya Poliandri (Kajian Normatif Yuridis, Psikologis Dan Sosiologis)," *Qolamuna: Jurnal Studi Islam* 3, No. 2 (2018): 181–206.

⁶ Aljabbar Aljabbar And Muhammad Nasir, "Criminal Sanctions Against Polyandry Perpetrators: Perspectives Of Islamic Law And Positive Law," *Ajil: Aceh Journal Of Islamic Law* 2, No. 1 (2025): 18–32.

The practice of polyandry has broad social implications, especially in terms of societal acceptance and gender relations in the household. Some people in Pager Gunung Hamlet show a permissive attitude towards this phenomenon, arguing that household relationships are a private matter that does not need to be interfered with. However, on the other hand, there are also groups of people who reject this practice because they consider it to violate religious and legal norms. Disagreement in society regarding the phenomenon of polyandry can trigger social conflict, especially within the wider family environment. Apart from that, the continuation of polyandry also has the potential to create uncertainty in the family system, including in terms of inheritance rights, certainty of children's lineages, and the husband's responsibilities towards his wife.

From a legal perspective, polyandry has implications for unclear marital status and the rights inherent in the partners involved.⁷ In the Indonesian legal system, marriages that are not officially registered at the Office of Religious Affairs (KUA) or state agencies are considered invalid, so that women undergoing polyandry do not have clear legal protection. Apart from that, children born from polyandrous relationships can experience difficulties in registering their ancestry and population administration, which has an impact on their legal rights in the future. This lack of clarity shows that the practice of polyandry not only violates the law, but also has the potential to harm the parties involved, especially women and children.⁸

From a religious perspective, polyandry is strictly prohibited in Islam based on the Koran and Hadith. In Surah An-Nisa verse 24, Allah SWT forbids married women from remarrying other men, unless the previous marriage ended in divorce or the husband's death.⁹ This prohibition is based on the concept of clarity of lineage and leadership in the household, where in Islam, men are given the main responsibility for providing for and protecting the family. Therefore, polyandry is

⁷ Lily Triyana, "Perlindungan Hukum Terhadap Anak Yang Lahir Atas Perkawinan Poliandri (Studi Putusan Nomor 434/Pdt. P/2020/Pa. Smd)," Vol. 14, 2023, 291–98.

⁸ Nisa Khairatun, Sukmareni Sukmareni, And Fitri Z Yenny, "Penyelesaian Tindak Pidana Poliandri Pada Perkara Nomor 68/Pid. B/2022/Pn Skl Di Pengadilan Negeri Kabupaten Aceh Singki," *Ensiklopedia Of Journal* 6, No. 1 (2023): 26–32; Rita Rahayu And Fatkul Chodir, "Penetapan Nasab Anak Dari Perkawinan Poliandri Perspektif Mazhab Syafi'i (Analisis Putusan Pengadilan Agama Kelas 1a Mojokerto Nomor Perkara 499/Pdt. P/2022/Pa/Mr)," *Posita: Jurnal Hukum Keluarga Islam* 2, No. 1 (2024): 20–32.

⁹ Akbar Nur Aziz Et Al., "Poliandri Drupadi Dalam Perspektif Psikologi Islam," *Al-Qalb: Jurnal Psikologi Islam* 14, No. 1 (2023): 16–30.

not only contrary to state law, but also contrary to the basic principles in Islam that regulate husband-wife relationships.

Based on the complexity of the problems caused by polyandry, this research is very important to carry out. By exploring the factors behind the occurrence of polyandry in Pager Gunung Hamlet, this research seeks to provide a deeper understanding of the social, economic and legal aspects that influence this practice. Apart from that, this research also aims to analyze the relationship between husband and wife in a polyandrous household, as well as the legal and social impacts it causes. Thus, this research can be a reference for policy makers in formulating appropriate strategies to prevent the practice of polyandry and provide education to the public about applicable marriage laws.

Overall, this research has high relevance in the context of family law, gender relations, and the protection of women's and children's rights. By understanding the phenomenon of polyandry in more depth, it is hoped that the village government, religious leaders and the community can work together to educate the public and enforce applicable legal regulations. Therefore, it is hoped that the results of this research will not only contribute to the academic field, but also become the basis for efforts to prevent and treat the polyandry phenomenon in Indonesia.

B. METHOD

This research applies a qualitative approach with empirical research methods to analyze the polyandry phenomenon located in Pager Gunung Hamlet, which is part of Plosorejo Village, Kismantoro District, Wonogiri Regency. Data collection was carried out through in-depth interviews with individuals experiencing polyandry, community leaders and religious figures.¹⁰ Apart from that, this research also utilized participatory observation and documentation studies of marriage administration archives. Data analysis was carried out using the Miles and Huberman model, which includes stages of data reduction, data presentation, and drawing conclusions. The validity of the data is maintained using triangulation

¹⁰ Muhammad Ali Equatora And Lollong M Awi, *Teknik Pengumpulan Data Klien* (Bitread Publishing, 2021).

techniques of sources, methods and theories to ensure the validity of the findings.¹¹ This research aims to identify the factors causing polyandry, understand husband-wife relations in this marriage system, and analyze its legal and social impacts, so that it can provide recommendations for village governments and religious leaders in dealing with this phenomenon more effectively.

C. RESULTS AND DISCUSSION

The Concept of Marriage in Islam and Positive Law

Marriage in Islam is not just an external bond between a man and a woman, but is also a sacred agreement (*mitsaqan ghalidzan*) which aims to create peace (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*) in domestic life.¹² Islam views marriage as a form of worship and a means to maintain honor and establish legitimate offspring. In Islamic teachings, the Qur'an, especially in Surah Ar-Rum verse 21, emphasizes that Allah SWT created couples from their own kind so that they can experience peace and love in married life. Marriage in Islam must be based on an agreement between both parties and fulfill the conditions and pillars that have been determined, such as the existence of a prospective husband and wife, a guardian, a dowry, two witnesses, and a qabul agreement.¹³ With these provisions, Islam emphasizes that marriage is not only aimed at fulfilling biological needs, but also functions as a family institution that upholds religious and moral values.

In the context of positive law in Indonesia, provisions regarding marriage are regulated in Law Number 1 of 1974 concerning Marriage, which applies to all citizens. In Article 1, marriage is defined as a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the belief in the Almighty God. This law applies the principle of monogamy as regulated in Article 3 Paragraph 1, although under certain conditions

¹¹ Matthew B Miles And A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Sage, 1994).

¹² Dwi Runjani Juwita, "Konsep Sakinah Mawaddah Warrahmah Menurut Islam," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 4, No. 2 (2017).

¹³ Hasanudin Hasanudin, Dudi Badruzaman Dudi Badruzaman, And Sherly Lisviana Sherly Lisviana, "Perspektif Antropologi Tentang Perumusan Rukun Dan Syarat Perkawinan Dalam Hukum Islam," *Mim: Jurnal Kajian Hukum Islam* 1, No. 2 (2023): 123–41.

it allows polygamy with certain strict requirements.¹⁴ Apart from that, officially registering marriages in government agencies is an obligation to provide legal certainty for husbands, wives and children born from the marriage. This law also emphasizes the principle of equality between husband and wife in household rights and obligations in order to create a harmonious and prosperous family life.¹⁵

Apart from that, according to Islamic law and Indonesian positive law, husband and wife have rights and obligations that must be fulfilled in order to maintain balance in the household. In Islam, a husband is responsible for providing physical and spiritual support, protecting and treating his wife well. This is in line with the word of Allah in Surah An-Nisa verse 34, which states that men have responsibilities as family leaders, so they are obliged to fulfill the needs of their wives and children.¹⁶ On the other hand, wives have an obligation to obey their husbands as long as they do not conflict with Islamic law, manage the household, and maintain the honor of themselves and their families. This concept is also accommodated in positive law through Articles 31 and 33 of the Marriage Law, which emphasize that husband and wife must help and complement each other in building a harmonious household.¹⁷

Overall, the concept of marriage in Islam and Indonesian positive law have similarities in emphasizing the importance of agreement, responsibility and noble goals in marriage. Islam places marriage as part of worship and has strict legal regulations to protect the rights of married couples, while positive law provides a legal basis so that marriage has legal certainty and protection for all parties involved. With harmony between religious law and state law, it is hoped that marriage can become a strong institution in maintaining social order and the welfare of society at large.

¹⁴ Ach Puniman, "Hukum Perkawinan Menurut Hukum Islam Dan Undang-Undang No. 1 Tahun 1974," *Jurnal Yustitia* 19, No. 1 (2018).

¹⁵ Anas Maulana, "Pencatatan Perkawinan Dalam Permendagri Nomor 109 Tahun 2019 Tentang Formulir Dan Buku Yang Digunakan Dalam Administrasi Kependudukan," *Islamic Law: Jurnal Siyasah* 7, No. 02 (2022): 52–73.

¹⁶ Lisanatul Layyinah, "Poligami Dalam Perspektif Hadis," *El Nubuwwah: Jurnal Studi Hadis* 1, No. 1 (2023): 1–28.

¹⁷ Sifa Mulya Nurani, "Relasi Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam (Studi Analitis Relevansi Hak Dan Kewajiban Suami Istri Berdasarkan Tafsir Ahkam Dan Hadits Ahkam)," *Al-Syakhsyiyah: Journal Of Law & Family Studies* 3, No. 1 (2021): 98–116.

Polyandry in the Perspective of Islamic Law and Positive Law

Polyandry is a form of marriage where a woman has more than one husband at the same time.¹⁸ Polyandry can be categorized into two forms, namely restricted polyandry, where a woman is married to more than one husband but under certain conditions and rules, and unrestricted polyandry, where a woman has more than one husband without any clear rules.¹⁹ The practice of polyandry is very rarely found in society, especially in countries that have a religion-based legal system such as Indonesia. Although in some ancient cultures, such as in Tibet and a small part of India, polyandry was applied as a form of social adaptation to certain environments, this system is contrary to the legal norms and religious values that developed in most societies.²⁰

In Islam, polyandry is strictly prohibited because it conflicts with the concept of nasab and the husband's obligations as leader of the household.²¹ In Surah An-Nisa verse 24, Allah SWT emphasizes that married women are prohibited from marrying other men, unless the previous marriage has ended in divorce or the husband's death. The hadith of the Prophet Muhammad SAW also strengthens this prohibition, where he said that a woman should not have more than one husband at a time because it will cause the fate of the children born to be unclear. One of the lessons of the prohibition on polyandry in Islam is to maintain clarity of lineage (nasab), inheritance rights, and stability in the household. Therefore, Islam only allows limited polygamy where a man can have up to four wives provided he is able to act fairly, but does not provide room for women to have more than one husband.²²

In the Indonesian legal system, polyandry is also explicitly prohibited by Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI). Article 3 paragraph (1) of the Marriage Law confirms that a wife can only have one husband, and article 40 KHI makes it clear that women who are still married are

¹⁸ Edmund Ronald Leach, "199. Polyandry, Inheritance And The Definition Of Marriage," *Man* 55 (1955): 182–86.

¹⁹ Sri Purwaningsih, *Pranata Sosial Dalam Kehidupan Masyarakat* (Alprin, 2020).

²⁰ Nellie Grent, "Polyandry In Dharamsala: Plural-Husband Marriage In A Tibetan Refugee Community In Northwest India" (Proceedings Of The Ninth Seminar Of The Iats, 2000. Volume 8: Tibet, Self, And The Tibetan Diaspora, Brill, 2002), 105–38.

²¹ Rafiqi Rafiqi And Arie Kartika, "Kepastian Hukum Perkawinan Poliandri Di Indonesia," *Jurnal Hukum In Concreto* 2, No. 1 (2023): 45–57.

²² Hayati, "Hikmah Dilarangnya Poliandri (Kajian Normatif Yuridis, Psikologis Dan Sosiologis)."

prohibited from marrying other men.²³ Apart from that, from a civil law perspective, polyandry can create legal uncertainty regarding rights and obligations in the household, the status of children, and inheritance rights.²⁴ Therefore, Indonesian law is in line with Islamic teachings in rejecting polyandry, with the aim of maintaining social order and providing legal certainty for individuals and families.

General description of Pager Gunung

Pager Gunung, Plosorejo Village, Kismantoro District, Wonogiri Regency, is an area where the majority of the population is Muslim with social characteristics that still uphold the values of family and mutual cooperation. The people in this hamlet tend to have a simple lifestyle, where social relations between residents are still closely intertwined. However, in several social aspects, there is still a permissive attitude towards marriage practices that are not in accordance with legal norms, one of which is polyandry. From an economic perspective, the majority of the population works as farmers, laborers or casual workers with relatively low income levels. These economic limitations are often the main factor that encourages individuals to make decisions that deviate from legal and religious norms, including in matters of marriage. Apart from that, the level of public education is still relatively low, causing a lack of understanding of the marriage laws that apply in Indonesia.

In a cultural context, the people of Pager Gunung still maintain several marriage traditions that have been passed down from generation to generation. Even though official marriages registered at the Office of Religious Affairs (KUA) are the main choice, the practice of unregistered marriages is still quite common, especially for those who experience administrative or economic obstacles. This practice of sirri marriage sometimes gives rise to various problems, such as unclear legal rights of the wife and children, as well as the risk of causing disputes in cases of divorce or division of inheritance. In addition, although society generally adheres to a monogamous marriage system, in some cases, the practice of polygamy is still

²³ Aik Fauzan Fikri, Pepe Iswanto, And Ayi Ishak Sholih Muchtar, "Kebolehan Pernikahan Beda Agama Menurut Undang-Undang Nomor 1 Tahun 1974 Dan Kompilasi Hukum Islam," *Istinbath| Jurnal Penelitian Hukum Islam* 14, No. 2 (2020): 191–230.

²⁴ Masykurotus Syarifah, "Implikasi Yuridis Poligami Bawah Tangan Perspektif Uu No. 1 Tahun 1974 Tentang Perkawinan," *Jurnal Yustitia* 19, No. 1 (2018).

found, although it is often carried out without official permission from the religious court as regulated in the Marriage Law.

The marriage pattern that commonly occurs in the Pager Gunung community is still based on custom and religion, with processions that follow Islamic values. However, in certain cases, deviations such as polyandry have been found, which are contrary to Islamic teachings and positive Indonesian law. Polyandry in this region appears to be a rare phenomenon, but remains a concern due to several cases where a wife has had more than one husband at a time. This phenomenon is triggered by economic, social factors, as well as a lack of understanding of the legal rules for valid marriage. Therefore, the role of religious leaders and village government is very necessary in providing understanding to the community regarding marriage rules that are in accordance with Islamic law and the laws in force in Indonesia.

Factors Behind Polyandry

One of the main factors behind the practice of polyandry in Pager Gunung is economic limitations. Most of the people in this area work as farmers, laborers or casual workers with uncertain income. Difficult economic conditions make some women retain more than one husband as a strategy to obtain financial support. In an interview with one of the polyandry practitioners, he stated, *"I don't have a permanent job, my first husband often goes to work far away, and my second husband helps me meet my daily needs. If I leave one of them, I don't know how I will meet my and my children's living needs."*²⁵ These testimonies show that in difficult economic conditions, some women choose to remain in polyandrous relationships in order to receive financial support from more than one husband, even though this action is contrary to the law and religious norms.

Apart from economic factors, social factors are also the cause of the sustainability of polyandry in this region. Even though the majority of the people of Pager Gunung Hamlet understand that polyandry is contrary to Islamic teachings, a permissive attitude is still found among local residents. Most people choose not to interfere in other people's household affairs, so that the practice of polyandry can take place without strong social pressure. In an interview with one of the

²⁵ N N, Pelaku Perkawinan Poliandri, February 29, 2024.

community leaders, he stated, *"We know that there are women who have more than one husband, but we can't do much either. That's their personal matter, and as long as they don't make a fuss, we prefer to keep quiet."*²⁶ This permissive attitude shows a lack of social control over legal marriage norms, thus providing space for the practice of polyandry to continue.

Another factor that contributes is the lack of public understanding of the rules of legal marriage. Many citizens do not understand in depth the marriage laws regulated in Law Number 1 of 1974 and the Compilation of Islamic Law (KHI), which strictly prohibit a woman from having more than one husband. In an interview with a village official, he revealed, *"Many people don't know that their marriage can be considered legally invalid. They just think that a marriage performed with a contract is enough, without thinking about official registration at the KUA."*²⁷ Lack of education regarding marriage law means that many women are unaware of the legal implications of polyandry, including the unclear birth status of children, loss of inheritance rights, and the absence of legal protection for wives.

Due to a combination of economic, social and legal factors, the practice of polyandry in Pager Gunung Hamlet continues despite receiving scrutiny from some members of the community. Financial limitations make women feel the need to maintain more than one husband, while weak social control and a lack of understanding of the law make this practice difficult to eradicate completely. Therefore, concrete steps are needed from the village government, religious leaders and the authorities to increase education regarding marriage law and provide economic solutions for people experiencing financial difficulties, so that this phenomenon can be prevented in the future.

Husband-Wife Relations in Polyandry Households

Dalam In polyandrous households, decision-making patterns often experience complex dynamics because there is more than one head of the family. In a monogamous marriage system, the husband generally has the main role in leading and making decisions, but in a polyandrous household, the leadership position is unclear. This can be seen in the

²⁶ S S, Suami Pertama Pelaku Perkawinan Poliandri, February 29, 2024.

²⁷ P E, Kaur Perencanaan Dan Petugas Penerimaan Tamu Desa Plosorejo, Mei , Jam 09.00 – 11.00 Wib 2024.

case experienced by N (a polyandry perpetrator in Pager Gunung) who had two husbands, namely S (first husband) and W (second husband). In the interview, N revealed, *"When there's a big decision, I have to hear both opinions first. But often they have different opinions, so I have to mediate. Sometimes I'm confused about which one to go with."*²⁸ From this statement, it can be seen that in polyandrous households, decisions are often in the hands of the wife because both husbands have equal positions and there is no clarity regarding who has the main authority.

Regarding fulfilling rights and obligations in the household, conditions in polyandrous households are more complex than in monogamous or polygamous households. In an interview with S (first husband), he stated, *"I first married N legally at the KUA, so I felt I had more rights. But W (second husband) also wanted to provide a living. We divided the tasks, but I was not comfortable with this situation."*²⁹ Meanwhile, W (second husband) added, *"I know my position is not official, but I still want to be responsible. I work in the fields and the results are also for this family."* This statement shows that even though both husbands try to carry out their respective roles, there is still ambiguity in the division of rights and obligations, both in economic, social and psychological aspects. According to Islamic law and state law, the first husband has a more legitimate position, but in practice, the wife still receives support from both husbands financially and emotionally.

Apart from unclear roles and responsibilities, obstacles and conflicts in polyandrous households also often occur, especially in the aspect of jealousy and competition between husbands. In the interview, N revealed, *"Sometimes they argue because they feel they are not being treated fairly. I also have to be careful not to make either one feel neglected. Once Semon got angry because I talked more to W, and that made the atmosphere at home tense."* Meanwhile, S stated, *"I often felt disrespected as a first husband. But due to circumstances, I persisted, even though I was actually uncomfortable."*³⁰ Conflicts in polyandrous households are generally triggered by insecurity and unclear status within the family, which causes emotional tension between the parties involved.

²⁸ N, Pelaku Perkawinan Poliandri.

²⁹ S, Suami Pertama Pelaku Perkawinan Poliandri.

³⁰ N, Pelaku Perkawinan Poliandri.

From the household dynamics that occur, it can be concluded that husband-wife relations in the polyandry system in Pager Gunung have great challenges, especially in the aspects of decision making, distribution of rights and obligations, as well as potential conflicts between husbands. The lack of legal clarity and social norms that support this system causes domestic life to run with complicated dynamics, where the wife must act as an intermediary between the two husbands. Under these conditions, the practice of polyandry not only creates legal uncertainty, but also has an impact on the emotional and psychological stability of the actors involved. Therefore, broader understanding of the community is needed as well as legal and social education to prevent the continuation of this practice in the future.

D. CONCLUSION

Based on the research conducted, it can be concluded that the practice of polyandry in Pager Gunung, Plosorejo Village, Kismantoro District, Wonogiri Regency, occurs due to a combination of economic, social factors and a low understanding of religious and state law. Even though Islamic law and Indonesian positive law normatively prohibit polyandry, some women continue to marry more than one husband, either openly or secretly. The existence of this practice shows that there is lax legal supervision and weak education regarding legal marriage rules. Relations in polyandrous households also experience uncertainty in the division of roles and responsibilities, especially in fulfilling the rights and obligations of husband and wife. Apart from that, polyandry has a significant impact on legal, social and psychological aspects. From a legal perspective, unregistered marital status has implications for uncertainty about children's fate, inheritance rights, and legal protection for the parties involved. From a social perspective, this practice triggers various perceptions in society, ranging from permissiveness to rejection, which can cause social tension. Therefore, concrete steps are needed from the village government, religious leaders and the authorities to provide education and socialization of legal marriage laws, as well as preventive efforts to prevent polyandry from occurring in the future.

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